

speaks of Jesus as "the
in his divine nature.

was probably spoken
into the inner tomb.
ark adds, "and Peter;"
be most welcome of all.
believers at work. He
in visible form, as he
other days, but as an
now he walks before his
As he had promised on
sifixion (Matt. 26, 32).
first appearance, but his
in his disciples; the one
in five hundred people
commission was given,
as a place retired from
s. **Lo, I have told**
of his authority as God's

The company of women,
the mother of Joseph,
perhaps others. That
pany is evident from
s. **Fear and great**
erful message, fear at

Did run. (9) "Those
and must not loiter or lose
bring his disciples
they said nothing to any
on the way, but with-
saw the disciples.

It is evident that not all
er, as Mary Magdalene
0). **Jesus met them.**
to look upon him dead
him living. **All hail.**
isen Christ are words of
will he welcome his saints
their graves to meet him.
t. To assure themselves
pearance, and to express
and their homage. **Wor-**
did Jesus receive divine
he refuse them. Not so
ffered homage (Acts 3,
anged refused it (Rev. 22,
a divine Being, or else a

(12) *Those who love Jesus*
unlike. **Tell my brethren**
he calls his followers
rection. (13) *Let us be en-*
throne, since on it sits One
us brethren (Heb. 2, 11).
se whom Christ calls his
es who so shamefully
of trial. **Into Galilee.**
he had promised to meet

11, 12. When they were going. (14)
"Satan is as quick to silence the disci-
ples as to proclaim it."—L. Abbott. **Some of the**
watch. The Roman soldiers left on guard at the
sepulcher in order to prevent the body of Jesus
from being "stolen by the disciples." **Assem-**
bled with the elders. Not in a formal, but in a
secret meeting. **Taken counsel.** Formed a
definite plan of action. **Large money.** Liter-
ally, "sufficient money;" implying that they
gave as much as the soldiers demanded. (15)
Satan's service is often more expensive than God's.

13, 14, 15. Stole him . . . while we
slept. A statement which carried a falsehood on
its face; for how could the soldiers know while
they were sleeping who stole the body, or in-
deed that any one stole it? Moreover, the disci-
ples who had fled from the side of Jesus while he
lived were not likely to brave the arms of Rome
and break the governor's seal for his dead body.
Come to the governor's ears. As was not
likely to be the case, since after the feast Pilate
probably returned to his head-quarters at Cesarea.
We will persuade him. Induce him not to
punish, since by the strict discipline of the Roman
army a soldier who slept on guard, or who per-
mitted his prisoner to escape, was to be put to
death. **Commonly reported.** This story is
found as late as the second century, and has
been revived in a new form by Renan. (16) *Un-*
believers are often more credulous than disciples.

16, 17. The eleven disciples. One star
has fallen from the constellation of twelve, and
been lost in the blackness of darkness. **Into**
Galilee. Not at once, but at least a week after
the resurrection. **Where Jesus had appointed**
them. The precise place is unknown. The ap-
pointment had been made previous to his death
(Matt. 26, 32). At this meeting the believ-
ers in Christ assembled to the number of more
than five hundred (1 Cor. 15, 6, 7). **They wor-**
shipped. Up to this moment few among the be-
lievers in Jesus were thoroughly convinced that
he had risen. But now when they gazed upon his
face nearly all in the company believed and
adored. **Some doubted.** Showing how slow
were the early Christians to believe, and how
strong were the proofs that convinced them.

18. Unto them. Not only to the eleven
apostles, but to the whole company of believers.
All power. The word in the original is exten-
sive in its meaning, and includes the idea of right
and authority as well as power. (17) *Christ is the*
only King whose scepter is wider than the world and
more lasting than life. **Given unto me.** Impl-
ying that, in some mysterious way, this universal
authority has been bestowed upon him by the
Father (Phil. 2, 9, 10). **In heaven.** Over the
principalities and orders of spiritual beings. **In**
earth. As the sphere of his Church. (18) *Let*

every Christian take encouragement in the thought
that this earth is the realm of Christ.

19. Go ye therefore. Because all earth be-
longs to Christ, the command is not "Go ye
therefore, and subdue, as conquerors," but "Go
disciple." **Teach.** Better, as the Revised Ver-
sion has it, "make disciples of all the nations."
This is the general command, and its two
specifications are stated in the succeeding
clauses. Here is the key-note of Christianity.
All nations. While Judaism is limited, the Gos-
pel is universal. **Baptizing.** The outward form
of admission to the Church of Christ. **In the**
name. The three are invoked equally as divine.

20. Teaching. The word here is not the
same with "teach" in the previous verse, and
means the instructional part of the work in the
conversion of the world. (19) *This is a scriptural*
warrant for the Sunday-school. **To observe.** Lit-
erally, "to keep watch over." **With you al-**
ways. Literally, "all the days," a continual,
daily presence of Christ with his people. **End of**
the world. The Greek indicates the living world,
that is, the world of mankind, as distinguished
from the material world. (20) *While its race lives*
Christ is with his people.

The Lesson Council.

Question 3. *Wherein did the body of Christ*
after his resurrection differ from that before his resur-
rection? How far may we look for the same changes
in our bodies after our resurrection?

Scholars are not agreed as to whether Christ's
body was spiritualized and glorified immediately
after the resurrection or not until the ascension.
But most are agreed that certain changes appeared
in the risen Christ. 1. He was not so completely
subject to material laws as before. He could be
visible or invisible at pleasure; could enter closed
doors, and could eat or not at will. 2. After the
resurrection his body was immortal. All the seeds
of death had been eliminated. 3. Before the as-
cension the body of Jesus was glorified. The Bible
teaches that in the resurrection we are to be like
him. 1 Cor. 15 gives full light upon this point.
The bodies of saints are to be incorruptible (verse
42), glorious (verse 43), possessed of power (verse
43), spiritual (verse 44), and immortal (verse 53).
According to verse 49 we are to bear the image of
the heavenly. Phil. 3, 21 is explicit: "Who shall
change our vile body, that it may be fashioned
like unto his glorious body," etc.—Rev. A. C.
Loucks.

The ante-resurrection body of Jesus was subject
to all the experiences of human nature, as wear-
iness, nutrition, temptability, suffering, and death;
and also to the bounds and laws of bodily exist-
ence, excepting when the resident divine nature
exerted its omnipotence, as in the walking on the